The Friend of Missions

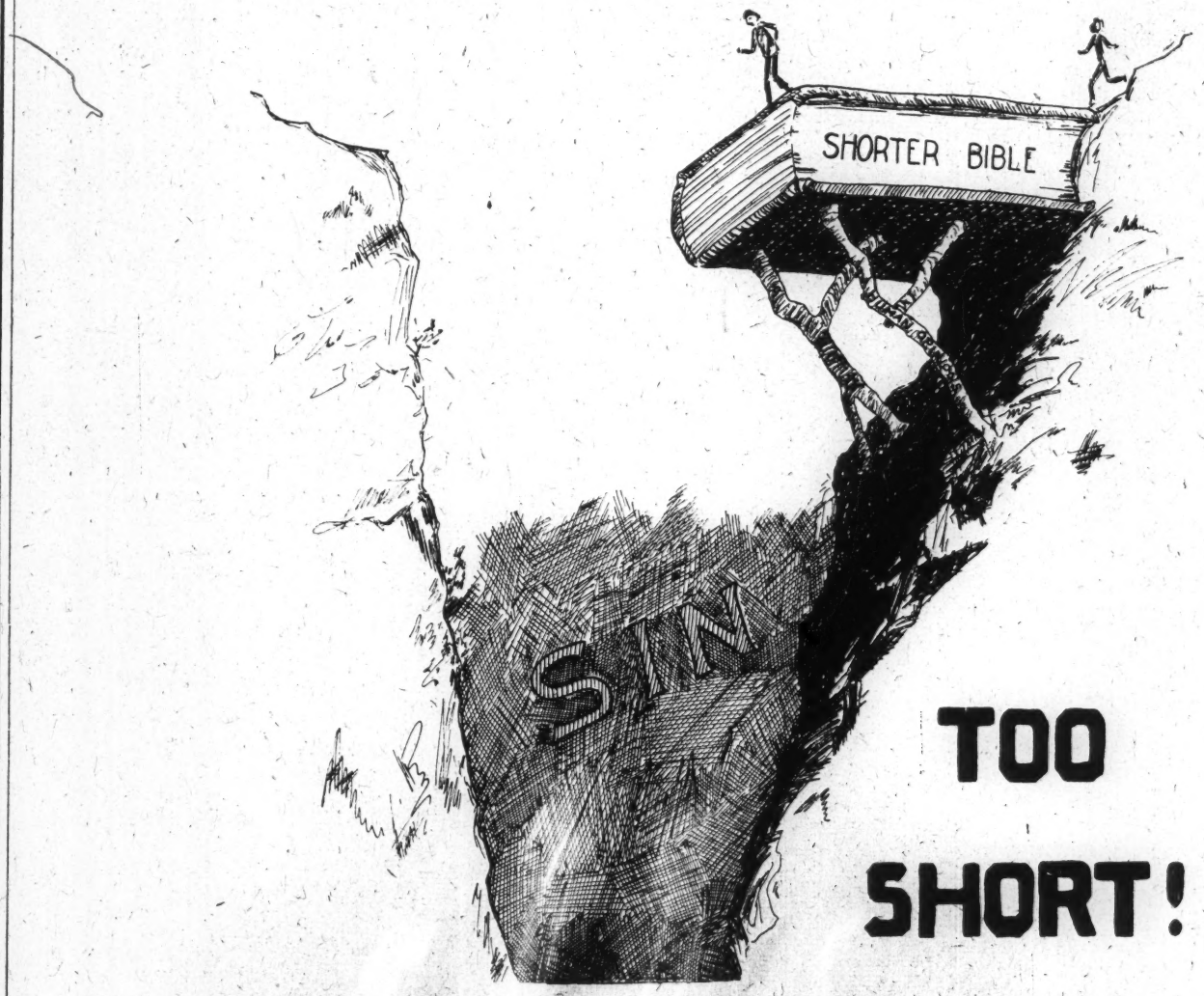
A Journal of Old Time Religion and Sound Missionary Work

"'Tis the Old Time Religion —
And it's good enough for me."

William Fetler—Editor

VIII YEAR—No. 4—7 **JUNE—JULY** **1925**

THE SHORTER BIBLE



TOO SHORT!

**The Modernist "Gospel" has been "measured", and found wanting.
Let us abide by the full inspired Word of God.**

(By Permission of the Sunday School Times.)

EDITORIAL

The transferring of the publishing of "The Friend of Missions" from Chicago to Riga has been no small matter, although no special difficulties have obstructed the way. Our calculations proved to be correct, as on further investigation regarding the printing of the Magazine in Riga we were confirmed in our previous conviction that it could be printed at a considerably lower figure in Riga than in America. The same will hold good as to the staff needed for the sending out of the Magazine. At this time when we desire to economize to the utmost so as to be able to be in position to give the largest possible amount to the missionaries on the Field, this step will prove to be of great blessing all round.

The shipment of our Addressograph and additional machinery, as well as our mailing cards, etc., has naturally taken some considerable time, and it was only towards the latter part of June we were able to get these things out from the Latvian Customs. For the foregoing reasons we have been delayed with the first issue of our Magazine from Riga. We have deemed it, therefore, more convenient to make this number a joint number for the months of June and July. We are hoping shortly to have our own printing plant which will enable us to do the work of publishing not only of this Magazine, but also of New Testaments and Christian tracts in a very convenient way. We would ask our readers to remember this need in their prayers before the Lord. The Editor had a pleasant return journey together with the Treasurer and Field Director of the American Section, Rev. E. E. Shields. We are happy to report that our brother has already had some experience on the Mission Field, and we have asked him to give us a series of articles on his tour, the first of which we are printing in this issue.

All friends desirous of reaching the Editor directly may address such correspondence to "The Friend of Missions", Pasta kastite 679, Riga, Latvia, or to the Editor.

All other correspondence, as well as donations for the work, should be sent (in U. S. A.) to the Chicago Office, 1844 Monroe Street, Chicago, Illinois, and (in Canada) to 85 Christie Street, Toronto, Ontario.

ECONOMY

In order to be able to do the utmost for the Mission Field, all of our Home Sections are exercising the greatest economy in matters of home expenses. The Canadian Section is taking the lead, others following in this service of self-sacrifice and love. All of our workers are engaged on what is called the faith basis, that is, that only what comes in is distributed among the workers, both in the home offices as well as on the mission field. That prevents us going into debt, though some months it means great sacrifices on the part of the workers, when not sufficient funds come in and the allowances must be reduced twenty, thirty and even fifty per cent. Some months bread must be eaten without butter, and the babies must go without the necessary clothes, but everybody meets the emergency cheerfully and praises the Lord for whatever may betide.

REV. E. E. SHIELDS

Rev. E. E. Shields, the Special Commissioner from the American Section of The R. M. S., has arrived in Riga along his journey. From this City, accompanied by the Missionary Inspector, Pastor Robert Fetler, he is visiting a number of Mission Stations in Latvia, preaching the Gospel and acquainting himself with the work. Mr. Gilbrook, our singing evangelist, is also accompanying Mr. Shields, and helping with the meetings.

We are now looking forward to the coming, at the beginning of July, of Dr. McCaig, Rev. D. H. Moore and Mr. Charles Phillips from England, together with other friends, who are to take part in our International Conference.

JEWISH WORK IN RUSSIA

Many Israelites seeking salvation

Mrs. R. D.——, one of our faithful workers in B.——, gives a very interesting account: "The work of God in general is growing stronger in spite of the many obstacles. The present world-ruler is doing everything possible in order to weaken the faith of God's children and to set a stumbling block among them. Still, praise the Lord, He keeps His own in His mighty Hand, and the evil one is not able to pluck them out.

Our meetings are held in a central part of the city in a nice large hall which is also well furnished, and yet the hall is too small to accommodate all the people. Our meetings are always quiet. The people listen to the Word of God with great attention and reverence. Just at present the results of the winter's work are beginning to be manifest. There are many inquirers seeking salvation and desiring to unite with the Church through baptism.

While we are laboring chiefly among the children of Israel, yet we are coöperating with the Russians in full fellowship and love and in doing the will of our Saviour.

About my personal work I cannot say much. I should like to do very much more than I am doing, having both the gift of God and training for the work, but being a woman I encounter too many obstacles. Our brethren have the idea that women should not preach the Gospel, although I can frankly say that in our women's meeting we frequently hear sisters whose sermons are both deeper and more interesting than those of some men. In these meetings I always speak. Besides this I prepare essays and read them at the young people's meeting. In addition to that I do home visitation work and render free dental help to the brethren and sisters, and daily visit a sick person in the hospital.

Praise God, for the opportunity He gives me to spend joyous hours in work for Him in the midst of the daily drudge and responsibilities. The Lord is wonderfully blessing our small service for Him. At our last meeting an elderly gentleman stood up and thanked God for the opportunity he had in attending the service, at which he received so much blessing and revelation from the Word of God."

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Published monthly in the interests of

The General European Mission
The Russian Missionary Society
The Missionary Information and Promotion Bureau
The British-American Mission
The World-wide League for the Evangelization of Russia

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The Riga Tabernacle, Lāčplēsa street 117, Riga, Latvia, Europe. Postal address: Pasta kastite 679, Riga, Latvia, Europe. — Telephone: 63-91. Telegraphic and cable address: Rumission Riga.

EDITOR—WILLIAM FETLER

VIII YEAR No. 4—7 JUNE—JULY $1.00 per annum

God's Angels

The other day upon a train,
As I was crossing a Western plain,
A little darling of four or five
Sat opposite me, so bright and live.

Such innocence on her cheery face,
And the look of her eyes so full of grace;
Each single action, loving and mild.
Of this pure hearted, God-given child.

They say no angels are seen in our day —
I am sure I have met this one on my way!
And I would question if one with wings
A message more tender and soothing brings.

Is not each little child we see,
God's messenger sent for you and me?
A heavenly preacher, pure and true,
Who tells us what we should say and do?

A child is a stranger to sin and shame,
A child cares nothing for honor and fame,
Nor for ships or lands, gold mines or banks,
Explosives, aeroplanes or tanks . . . .

"Except ye repent and become as a child,"
So humble and trustful, unselfish and mild —
The Truth has told us — not otherwise
We shall enter into God's paradise.

Basil Malof.

The Revival We Need

(Third Installment)

BY REV. OSWALD J. SMITH

The Enduement of Power

The Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in souls by hundreds and thousands as well as by one's and two's. The reason why we are no more prosperous is that we have not the Holy Spirit with us in might and power as in early times.

"If we had the Spirit sealing our ministry with power it would signify very little about talent. Men might be poor and uneducated, their words might be broken and ungrammatical; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most learned of divines, or the most eloquent of preachers.

"It is extraordinary power from God, not talent, that wins the day. It is extraordinary spiritual unction not extraordinary mental power, that we need. Mental power may fill a chapel but spiritual power fills the church with soul anguish. Mental power may gather a large congregation, but only spiritual power will save souls. What we need is spiritual power." — Chas. H. Spurgeon.

"Let the Spirit be lacking, and there may be wisdom of words, but not the wisdom of God; the powers of oratory, but not the power of God; the demonstration of argument and the logic of the schools, but not the demonstration of the Holy Spirit, the all-convincing logic of His lightning flash, such as convinced Saul before the Damascus gate. When the Spirit was outpoured the disciples were all filled with power from on high, the most unlettered tongue could silence gainsayers, and with its new fire burn its way through obstacles as flames fanned by mighty winds sweep through forests". — Arthur T. Pierson.

"The ministers of the Gospel must needs have this power of the Holy Spirit, because otherwise they are not sufficient for the ministry. For no man is sufficient for the work of the ministry by any natural parts and abilities of his own, nor yet by any acquired parts of human learning and knowledge, but only by this power of the Holy Spirit; till he be endued with this, notwithstanding all his other accomplishments, he is altogether insufficient. And therefore the very apostles were to keep silent, till they were endued with this power; they were to wait at Jerusalem, till they had received the promise of the Spirit, and not to preach till then."

"If they have not this power of the Holy Spirit they have not power at all. And therefore, seeing the ministers of the Gospel have not power from beneath, they must needs have power from on high; seeing they have no fleshly power, they must needs have spiritual power; seeing they have no power from earth and from men, they must needs have power from heaven and from God: that is, the power of the Holy Spirit coming on them; or else they have no power at all." —Wm. Dell.

But who is in the Anointing today? Who has the experience? It is promised; it is indispensable, and yet we labor on without it, working in the flesh like the disciples who toiled all night and caught nothing. And just so will it be with us. An hour's work in the Spirit will accomplish more than a year's work in the flesh. And the Fruit will remain. "It is the Spirit that quickeneth; the flesh profiteth nothing." (Jno. 6:63). "That which is born of the Spirit is Spirit." (Jno. 3:6). It is Holy Spirit Fruit we want, pure gold without alloy, and nothing less. Not the kind that comes undone, but the genuine article that stands the test of time and Eternity; the kind we find at the prayer-meeting as well as the Sunday services. Is this the kind of Fruit we are bearing? Is there conviction, and do souls come through into the glorious liberty of the children of God?

But have we the Enduement of Power? I don't mean have we "claimed it" and gone forth reckoning it ours, but, have we the experience? If there is no Outcome, we certainly have not. If we are Spirit-filled there will be Holy Spirit Fruit Men will break down in our meetings and sob out their sins to God. Let us see the Fruit if we are to believe in the Anointing. "Ye shall receive Power." And when Peter got it, 3,000 were saved. And so with John Smith, Samuel Morris, Chas. G. Finney and others —there was Fruit. This is the evidence, this is the test, and only this. If I am a man of God endued with power from on High souls will break down under my preaching; if I am not, nothing out of the ordinary will take place. Let this be the test for every preacher. By this we stand or fall.

Where is the soul anguish of by-gone days, the wounded consience, the sleepless nights, the groans and cries, the awful conviction of sin, the sobs and tears of the lost? Would to God we might hear and see it in this generation!

And who is to blame, the people? Do we attribute it to their hardness of heart? Does the fault lie there? Oh, no, my brethren, the fault is ours; we are to blame. Were we what and where we ought to be, the signs would still follow as in the days of old. Then should not every failure, every sermon that fails to break the people down, drive us to our knees and result in deep heart searching, and humiliation. Let us never blame the people. If our churches are cold and unresponsive, it is because we are cold. Like pastor like people.

Oh how many there are who have been robbed of their testimony or who have never known the power of the Holy Spirit in their work! Their service is ineffective and their witness bearing null and void, while they accomplish little or nothing for God. Oh, yes, they go through the motions and sometimes they are very active, but it is all in the energy of the flesh, and no spiritual results follow. Souls are not saved nor are believers edified and built up in the Faith. Their preaching produces no Fruit and their

Ministry is a ghastly failure. Oh, what a disappointing experience!

But, thank God, this need not be, for "Ye shall receive power," is His promise, and, "Tarry ye until ye be endued with power from on High," His command.

The passage in Acts 1 : 8 literally reads: "Ye shall receive the power of the Holy Spirit coming upon you," so that the Anointing or Enduement of Power is that experience which is the result produced by the Holy Spirit coming upon the believer and equipping him for service.

Such Anointings are received only in the soul-agonies of deep travailing prayer. And it is here that we enter into the experience that goes beyond what is generally meant by "The Victorious Life." The nights and days of agonizing prayer for the souls of men, the countless hours of intercession that we find in the life of David Brainerd, the mighty wrestlings with the spiritual powers of darkness until the body is wet with perspiration that were so common to John Smith—this is something that goes much further than present day teaching, but it is the only tuing that will produce the Fruit, and do the work hf which we are speaking.

It is from these hours of prevailing prayer that we go forth to our work in the Anointing to wield the Sword of the Spirit with deadly effect. Prayer is the secret. There can be no substitute. And for each special work there must be a special Anointing. It is not merely a matter of yielding and believing now. Ah, no! The glorious supernatural results I am talking of are not obtained so easily. It costs and costs tremendously.

' 'They continued with one accord in prayer and supplication.' Prayer earnest, prayer united, and prayer persevering, these are the conditions; and, these being fulfilled, we shall assuredly be 'endued with Power from on High.' We should never expect that the Power will fall upon us just because we happen once to awake and ask for it. Nor have any community of Christians a right to look for a great Manifestation of the Spirit, if they are not all ready to join in supplication, and 'with one accord,' to wait and pray as if it were the concern of each one.

"It is only by waiting before that throne of grace that we become endued with the Holy Fire; but he who waits there long and believingly will imbibe that Fire, and come forth from his communion with God, bearing tokens of where he has been. For the individual believer, and, above all, for every laborer in the Lord's vineyard, the only way to gain spiritual Power is by secret waiting at the throne of God, for the Baptism.

"If thou, then wouldst have thy soul surcharged with the Fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that Fire, to the throne of God and of the Lamb, and shut thyself out from the world - that cold world, which so swiftly steals our Fire away. Enter into thy closet, and shut thy door, and there, isolated, before the throne, await the Baptism; then the Fire shall fill thee, and when thou comest forth, holy Power will attend thee, and thou shalt labor not in thy own strength, but 'in demonstration of the Spirit, and of Power.' '—Wm. Arthur.

There are many in a false experience who think they are in the Anointing when they are not. All I can say is that the evidence, the proof is lacking. If they were there would be the same things happen that those who were truly Anointed always witnessed. If all the professed Baptisms and Fillings of the Holy Spirit in the modern conventions were real the whole country would be on fire. Nay, if just one man or one woman received the Anointing, the towns and villages for miles around might be swept by a mighty Revival, and thousands brought under deep conviction of sin and made to cry for mercy. The proof of the Anointing is the Outcome. The evidence that the spirit of Elijah had fallen on Elisha was the fact that he, too, smote the waters of Jordan and they divided.

"Why is it so hard to get?" you ask. Why? Because God will not pour His Spirit on the flesh. He must do His work in us first, and generally it takes a long time, for we will not let Him have His way with us. The savor of our own name, love of praise, or some such sinful obstacle blocks Him at every turn. He cannot humble us; He is unable to break our hearts because we will not yield.

Or else, because He cannot trust us with so great an honor. He knows we will only make shipwreck of it. Oh, the sad, heart-rending incidents of men and women who were once used in mighty Revivals, and in the Anointing of the Spirit brought hundreds of souls to God, who lost that cherished blessing and worked in the flesh ever after, accomplishing little or nothing! They counted it too lightly; they became puffed up and proud; they allowed some little sin to come in; the Holy Spirit was grieved away, and they found themselves, like Samson of old, shorn of their strength. At one time when they preached souls cried aloud for mercy under awful conviction. Now they beg and coax; the meetings are dead and cold, while only a handful respond, and even these are not Holy Spirit Fruit.

It remains only to insert the testimonies of three or four who have received the Enduement of Power to convince us of the reality of the experience. And if God could give it to one or a dozen He can give it to all.

"The blessing came upon me suddenly like a flash of lightning. For months I had been hungering and thirsting for power in service. I had come to that point where I think I would have died if I had not got it. I remember I was walking the streets of New York. I had no more heart in the business I was about than if I had not been in the world at all. Right there on the streets the power of God seemed to come upon me so wonderfully I had to ask God to stay His hand. I was filled with a sense of God's goodness, and I felt as though I could take the whole world to my heart I took the old sermons I had preached before without any power, it was the same old truth, but there was new power. Many were impressed and converted. This happened years after I was converted myself."—D. L. Moody.

"About three in the morning as we were con-

REV. E. E. SHIELDS, TREASURER, R. M. S.

1844. West Monroe Street, Chicago, Ill.

In response to the Need of the Gospel on the great Eastern European Mission Fields, I have the pleasure of enclosing my donation to be applied as follows:

	Doll.	Cents
For the General Mission Work		
For the Support of Missionaries		
For the Riga Tabernacle and Bible School		
For Bibles and Testaments		
For Orphans		
For Saints in Need		
For Relief Work		
For Jewish Work		
For Mission Chapel Fund		
Subscription for THE FRIEND OF MISSIONS		
The FRIEND of MISSIONS GRANT FUND for Missionaries and Christian Workers		
Total		

Name .....

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"And this I do for the Gospel's sake, that I might be partaker thereof with you." 1 Cor. 9:23.

tinuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we recovered a little from the awe and amazement at the presence of His Majesty, we broke out with one voice, 'We praise Thee, O God, we acknowledge Thee to be the Lord.' '—John Wesley.

"I returned to the front office, and found that the fire I had made of wood was nearly burned out. But as I turned and was about to take a seat by the fire, I received a mighty Baptism of the Holy Spirit. Without any expectation of it, without ever having the thought that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me body and soul. I could feel the impression, like a wave of electricity going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings.

"No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over me, and over me, and over me one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more;' yet I had no fear of death.

"When I awoke in the morning instantly the Baptism I had received the night before returned upon me in the same manner. I arose upon my knees in bed and wept aloud for joy, and remained for some time too much overwhelmed with the Baptism of the Spirit to do anything, but pour out my soul to God."—Chas. G. Finney.

"For thirteen years," writes Evan Roberts, "I had prayed for the Spirit, and this is the way I was led to pray. William Davies, the deacon, said one uight in the society: 'Remember to be faithful. What if the Spirit descended and you were absent? Remember Thomas! What a loss he had!'

"I said then to myself: 'I will have the Spirit;' and through every kind of weather and in spite of all difficulties, I went to the meetings. Many times, on seeing other boys with the boats on the tide, I was tempted to turn back and join them But, no. I said to myself: 'Remember your resolve,' and on I went. I went faithfully to the meetings for prayer throughout the ten or eleven years I prayed for a Revival. I could sit up all night to read or talk about Revivals. It was the Spirit that moved me thus to think."

At a certain morning meeting which Evan Roberts attended, the evangelist in one of his petitions besought that the Lord would "bend us." The Spirit seemed to say to Roberts: "That's what you need, to be bent." He was deeply exercised about not being completely bent to God's will for him. Finally, as he says: "I felt a living force coming into my bosom. This grew and grew, and I was almost bursting. My bosom was boiling. What boiled in me was that verse: 'God commending His love.' I fell on my knees with my arms over the seat in front of me; the tears and perspiration flowed freely. I thought blood was gushing forth." Certain friends approached to wipe his face. Meanwhile he was crying out, "O Lord, bend me! Bend me!" Then suddenly the glory broke.

Mr. Roberts adds: "After I was bent, a wave of peace came over me, and the audience sang, 'I hear Thy welome voice.' And as they sang I thought about the bending at the Judgment Day, and I was filled with compassion for those that would have to bend on that day, and I wept.

"Henceforth, the salvation of souls became the burden of my heart. From that time I was on fire with a desire to go through all Wales, and if it were possible, I was willing to pay God for the privilege of going."

"A city full of churches,
Great preachers, lettered men,
Grand music, choirs and organs;
If these all fail, what then?
Good workers, eager, earnest,
Who labor hour by hour:
But where, oh where, my brothers!
Is God's Almighty power?

"Refinement: Education!
They want the very best.
Their plans and schemes are perfect,
They give themselves no rest;
They get the best of talent,
They try their uttermost,
But what they need, my brother,
Is God the Holy Ghost!

"We may spend time and money
And preach from wisdom's lore,
But education only
Will keep God's people poor.
God wants not wordly wisdom.
He seeks no smiles to win;
But what is needed, brother,
Is that we deal with sin!

"It is the Holy Spirit,
That quickeneth the soul.
God will not take man-worship,
Nor bow to man's control.
No human innovation,
No skill, or wordly art,
Can give a true repentance,
Or break the sinner's heart!

"We may have human wisdom,
Grand singing, great success;
There may be fine equipment,
But these things do not bless.
God wants a pure, clean vessel,
Anointed lips and true,
A man filled with the Spirit,
To speak His message through.

"Great God, revive us truly!
And keep us every day;
That men may all acknowledge
We live just as we pray.
The Lord's hand is not shortened,
He still delights to bless;
If we depart from evil
And all our sins confess." **Selected.**

THE CORRESPONDENCE OF DANIEL DARE

On Inner Peace

TO THE EDITOR OF "THE FRIEND OF MISSIONS":
DEAR SIR:

George Fox and the old Quakers used to say much about the Inner Light. They had a good deal of truth back of their experience and of their doctrine.

There is another aspect of Truth that should be emphasized; that of Inner Peace.

There seem to be, comparatively speaking, very few people of whom it could be said that they are continually moving in the atmosphere, or rather around the centre, of Inner Peace. And with the increasing rush and tear of the age, their number seems to be getting still less. The sign-posts in the eyes and on the faces of most people, even Christians, today seem to be Anxiety, Restlessness, Worry. Very few people will sit down and take time to think, much less to pray a problem through.

I have been present in Board meetings of Christian organizations. Prominent men — prominent mainly on account of the great influence of their Bank-roll — are usually asked to adorn these Boards with their condescending presence, in direct opposition to the Holy Spirit's inspired injunction through James: "For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, 'Sit thou here in a good place;' and say unto the poor, 'Stand thou there, or sit here under my footstool;' are ye not then partial to yourselves, and are become judges of evil thoughts?" (James 2:2-4)

Grave and far-reaching questions are brought forward in some of these meetings. The destiny of many souls may depend upon decisions reached. But as a rule things are "rushed through", and often, when barely an hour or even less has passed, one of the "Directors" or "Trustees" reaches for his hat and restlessly says, "Excuse me, brethren, but I must catch my train". He is to be home for the important event of the regular supper, which he enjoys 365 days in the year. He is in a hurry. How is he to be expected to sacrifice such an important daily event to the comparatively much less important Macedonian call from hungry multitudes of far away lands? So this one man rushes off. Then another reaches for his hat and then a third. The needed peaceful deliberations are upset. "Seek the kingdom of God first" has given way to "Seek first the other things".

How many men and women have you known, who have taken peacefully the assaults and disappointments of opposing forces? How many were calm and composed when the waves rose high around their life's boat, as the storm was fierce and roaring?

Go back to Job, and you will find something about it. But Job is supposed to have been a myth, as the all-knowing modernists assert. He never lived, so we are told. Does anybody know where he lives today?

The god of this world is busy day and night inventing things to keep people away from true peace. There are the movies and the social parties, the radio and the cross-word puzzles — and other things — their name is Legion. Do you think they really exist as a passtime? Much rather it seems they exist to rob you of the time you should spend in meditation and soul-rest.

"Know thyself" was one of the great maxims of Socrates, who took plenty of time to think, and chiefly about himself. As the result he knew a great deal more about himself than most of our "Never-take-time-for-meditation" fans.

When demanded by his Athenian judges to show the difference between him and the other Greek Philosophers, and the reason why they hated him, Socrates stated in a nutshell the result of his having taken time to think.

"The difference", said he, "between the other philosophers and myself is this — that they know nothing and they do not know that they know nothing, whereas I also know nothing, but I know that I know nothing". He had taken sufficient time to come to the first basic step in true character building — that of self emptiness and humility, whereas his contemporaries in their rush for things outside themselves had failed to grasp the first principle of all true knowledge — that of inner peace, which comes only to those who cease to live for themselves.

It takes a long time to know a stranger, still longer to know a friend, but it takes very much restfulness of spirit and meditation to know oneself. The reason you can know an outsider quicker than yourself is because you can see the hunch on another man's back much sooner than a hunch on your own back.

"I am very busy", you hear in 99 cases out 100. How often do you hear, "I spent an hour last night, (or this morning) in meditation and prayer". We seem to read about such men in books, but tell me, where do they live to day? Where are the Pastors and Deacons and leading men of our churches who really practise the presence of God? This restlessness is getting the Church out of poise, and is poisoning human society.

"Ye are the salt of the earth" was said of the true disciples. The salt is a preserver of matter, which otherwise is exposed to change and decay. "If the salt have lost its savor, wherewith shall it be salted?" If the Church loses its true inner peace, which comes first by the precious blood of the Cross, and then by fellowship with God through walking in the light — then the salt has lost its savor. Only a praying and meditating Church can prosper.

The man who meditates is blessed. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

* * *

Where is this peace to be obtained? How will it come into my heart? – Through contact with Jesus.

The Lord in His lifetime had no time or interest to store up a large capital to will off to his disciples on His death, against a "rainy day", and yet He was thinking of His "little ones". "Having loved His own, He loved them unto the end." And this love He was to show, even in His dying, in a very substantial way. He had no castles, no palatial residences to give them. He had been a stranger and pilgrim on this earth. But he was to make a testament, He was to will to His disciples and to all who would believe in Him through their Word, title to a certain possession. Never once before had such a Will been made. Nor ever afterwards.

"My peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you Let not your heart be troubled, neither let it be afraid."

They had been witnesses of this peace of their Master; amid the revilings of the Jews, on the crest of the high rock in Nazareth, upon the tempestuous sea — then and on hundreds of other occasions they had seen it. Never upset, never taken by surprise, always Himself, always well balanced — they had seen it, and now this secret of their Master's was to become their very own.

"My peace". — It was this same peace which maintained the equilibrium of the third Heavens when the diabolic upheaval under the first Revolutionary tried to upset it. It was this peace under whose aegis the foundations of the earth were laid, when the great "fiat" was uttered and the morning stars joyfully sang together. It is this peace which one day will fill the earth as the waters cover the sea.

This peace was to be the everyday portion of the disciples of Christ.

The disciples did not understand at first, but in the eve of the Resurrection day He came to them as they were gathered behind closed doors. "Peace be unto you", said He, and that evermore was His customary greeting.

And then He suggested how this peace could become theirs. "Receive ye the Holy Spirit". "As the Father hath sent Me, even so send I you". It was the Spirit of Christ which was to impart the peace of Christ.

"If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." (Luke 11:13.)

"And the fruit of righteousness is sown in peace of them that make peace". (James 3:18). "He is our Peace". (Eph. 2:14).

Travelling Thirty-five Miles Once A Month To Hear Gospel

Brother M. X.—— writes while on an evangelistic tour: "I have just come to D.—— with Brother W.—— During the month of February we visited several places over thirty-five miles away, where the light of the Gospel had not yet reached. The people became so interested that once a month they come all that distance to our meetings for spiritual strengthening. You cannot imagine the hunger there is in many places both to hear and to read the Word of God, but Bibles and hymn books are so expensive that many people cannot afford to purchase them. In some places there is only one Bible for the whole village and many people gather to read it.

In January I went to Moscow and got 100 copies of the New Testament. Bibles were unobtainable. When I brought the Testaments home they were immediately purchased by the heart-hungry people. I believe the time is coming, at least in Russia, of which the prophet Amos speaks, when men will seek the Word of God more than bread.

Owing to frequent travelling I am seldom home, but the brethren eagerly await my return each time, and the place is always filled with people hungry for the Word of God The authorities do not interfere with our work at all in this place. Soon after I return from D.—— I shall have to undertake another trip as I have a number of invitations from places about 75 miles from my station."

Rebuilding Home Burnt Down

Missionary George Solobay, who suffered the loss of his home by fire last autumn, tells something of the work in his village and vicinity: "The work of God is gradually progressing in spite of the obstacles. There are many believers here who have not yet grasped the truth fully, and consequently are a great hindrance, but I am praying for them that the Lord may reveal to them the fulness of His truth and scatter the darkness from before us.

I also wish to inform you that I am undertaking the building of my house, part of which I am planning to use for the Gospel meetings. Just now operations have ceased on account of the river overflowing its banks which renders impossible the shipping of the necessary materials.

Please pray that the Lord may help in the work. I believe that He will help in the future as He has helped me in the past."

Pray for the needs of our noble band of Missionaries! Send your gift soon fo cheer them in their labor of love! Address to Rev. E. E. Shields, Treasurer, 1844 Monroe Street, Chicago, Ill.

In the Cause of Christ

SADIE MAZUREN

A true story of the conversion, persecution and exile of the Christian brethren nicknamed "Stundists," of the village of Chesna Poli, Kief, Russia.

(Continued from April-May number)

DIGEST

Frederic Doonaenko, a native of Chesna Poli, and an orphan, was carefully brought up in the doctrines and practices of the Greek Ortodox Church under the guardianship of the village priest. He was deeply religious and greatly respected the church. After his second marriage, upon the death of his first wife, he came in contact with people of a neighboring village who possessed and read the Bible. Doonaenko also began to read it and by this means was led out of his former superstition into blessed, living faith in Christ Jesus.

Soon persecutions began to come for through Doonaenko's influence others had found the same light and had left the state church. Threatenings, arrests and imprisonments followed, but most of the brethren remained steadfast and in the end were exiled. Much suffering was endured at the hands of the law as he and a bosom friend named Andrew Moosienko, as the first ones, were torn from their loved ones and taken on their long journey to the land of exile. This installment continues the account of the trip to the exile.

It was September. The days were hot and sultry. Hardly a breath of air stirred inside of the stone wall of the prison courtyard. No marvel that the human herd suffered awfully. Here they spent many days in waiting for the steamer that would take them across the Black Sea to the seaport of Batum. It came at last and, under guard, over the gangway they were conducted to the deck of what appeared to be a very insecure, smoky vessel. In a corner on the deck, from which some rigging was removed to make room for them, Doonaenko and Andrew were put. The former fell ill at last and Andrew, sitting beside him, tried to minister to his wants and cheered him with the hope that on reaching their destination things would be better and he would recover.

The first night at sea was cool and clear. Andrew covering up the form of his friend as best he could from the night cold, himself sat and watched the night, the dark waves beating against the ship and the glorious stars set in the purplish blue of the heavens. The scene caused a feeling of strange pathos, not unmixed with certain lofty spiritual elation that came over Andrew, and he felt more like a free man than he ever had felt since his arrest.

The next two days were stormy. On the third evening of their voyage there was a lull in the wind, and the lights of Batum could be seen through the semi-darkness. The haven! Doonaenko, having raised himself to a sitting posture, spoke much with Andrew. Little they knew it would be their last evening together.

Disembarking at Batum in the night time, Doonaenko barely moving, to his great trepidation, lost sight of Andrew in that motley crowd. Fortunately the walk to the prison house was not long. On arriving he was overjoyed to find Andrew already there. They were shortly afterwards given a piece of coarse rye bread. Many of them, poor people, were grateful enough for it. Andrew, sitting on a rude bench, was eating the bread, which was somewhat better than that generally given to them, when a guard pushed his way over to where our two friends were sitting and called, "Doonaenko, you are wanted." The prisoner rose, thinking that perhaps some priest had come for discussion, for there had been such instances many times before, and followed the guard, not, however, without a parting smile to Andrew.

But instead of stopping in the ante-chamber the guard led him out into the courtyard, where by the fitful light of a lantern he saw standing under guard all the other believers and Sister Kositzky, as if ready for departure. With great fear in his heart he looked around to see if Andrew were coming. No, the doors were being barred and locked by the jailer. Were they to be parted now? But there was little time for sentiment, for the convoy surrounded them and they were marching in the blinking lights of the street lamps to the station. And as Andrew finished his rye bread and began wondering what could keep his friend away so long, they were hastily parcelled into great coaches, and on through the dark night they went, God knows where.

Day broke above the magnificent mountains, the sight of which fills one with love and adoration for the Creator and Maker of it all. But before Doonaenko's eyes stood the last mental picture of Andrew. Dear, noble Andrew who had been such a comfort to him on many of these dark days in prison.

Tiflis, with its Turks, Armenians, and Kurds aplenty, was reached. It was here that a party of believers from the city, men and women, hearing that a party of brethren sentenced to exile would arrive, waited at the station and when Doonaenko and the others were led out, drew near and began speaking to them. But the police sternly waved them off. In spite of this, however, they followed the prisoners to the very prison gates.

From this point many of the convicts were removed elsewhere. The believers were still in one party, and they suffered greatly from hunger. The black bread handed to them could have been taken as a fair substitute for the rock salt of Galicia. It was with much relief that they left this gloomy fortress, going to Astafa by rail and then marching by foot under a strong convoy. Sister Kositzky, howerer, was given a seat in one of the transport wagons. What great weariness to march league after league under hot skies, over stony mountain trails! But, behold the mountains! Are they not beautiful here? Terrace upon terrace they rise into blue infinitude on every side.

More Kurds and Armenians are here. In fact, the whole population seems to be more and more

Oriental as they travel farther. Groups of Armenians and Turks wearing large turbans, all jabbering together in a queer, unknown dialect and now and then a fierce-looking Circassian mounted on a horse, which makes one think of Ben Hur's chariot race, are to be seen. A change of convoy takes place at every station on the way. From one of these, however, a Dookhobour convoy, they received kind treatment and consideration. In the evening on reaching their station, which happened to be in a tiny Armenian village with a few shops and fruit stores, the prisoners were given full liberty. "You may go and buy yourselves whatever you want for supper, and then use your utensils and fuel to cook it." They eagerly availed themselves of the unlooked for opportunity and vegetables, fruit, bread and tea were bought After subsisting for months on coarse, black bread, how delicious was that supper! I can not sawyhich was the greater, the physical satisfaction, or the joy of sociability they experienced when the friendly Dookhobours, adding their share of commodities to the meal, came and supped with them. It was such a contrast to the iron rigor to which they had always been subjected by the servants of the law.

In the morning another convoy took charge of them and at Detishan the party of brethren was broken up. Five of the men and Sister Kositzky were taken elsewehere, and for a time Doonaenko lost sight of them, only one remaining in company with him, — a queer, red headed giant named Wakola who, chained to Doonaenko as they marched, talked incessantly of his home and childhood days and friends, or recounted some funny fairy tales until Doonaenko, in spite of himself, was amused at the other's incongruity. Thus the days sped on until Erivan was reached. Here in the police station Doonaenko received a visit from that noble, old man, Raboshapka, who had been exiled for the Faith two months before Doonaenko's arrest. It should be mentioned that they knew each other previously. The meeting was a surprise, especially for the old man who did not know it was Doonaenko whom he was to meet, as he had only heard that a certain believer was bound to pass through Erivan that evening.

They conversed long and earnestly together, much about the past, but still more about the future. When Doonaenko was left alone again he felt like a live man after all the horrors of prison life, to have been able to meet a man like Raboshapka and to have a talk with him. He then turned to partake of the exquisite grapes and wheaten bread the other had brought him.

(To be continued.)

REVIEW FOR 1924 OF THE BRITISH-AMERICAN MISSION AND OF THE RUSSIAN MISSIONARY SOCIETY.

This Mission was founded by Pastor W. Fetler in New York City, U. S. A., in June 1917. Since then some seven years full of blessing have passed, and during this comparatively short period God has abundantly blessed the work. Out of one section this Missionary Society has spread all over the world, with sections or branches in the U. S. A., Canada, England, New Zealand, Victoria, New South-Wales, Queensland, Western Australia, Tasmania, South Africa, France, Germany, Poland, and Latvia, altogether 14 sections.

From 23 Missionaries, who, together with Mr. W. Fetler, left New York for Europe in 1920 as the first group of Missionaries, the number in four years has grown to 144, who are at present working in 15 countries as follows: — Latvia 25, Poland 35, Russia 59, Siberia 4, China 2, Australia 1, Palestine 1, North America 3, France 2, Switzerland 1, England 1, Germany 3, Czecho-Slovakia 1, Bulgaria 4, Roumania 2.

Besides these, 10 future mission workers are receiving their training in Spurgeon's and other Mission Schools in England, and into the new Missionary training and Bible School in Riga have been accepted for training 34, making the total number of students for training 44.

In addition to these mission workers 47 persons are occupied in the various Sections of the Mission.

The full number of Mission workers is 201, or, together with those newly accepted for training at the Riga School, 235.

God's blessing has also been resting on this work materially, the income of the Society for last year, 1924, having grown to almost 150,000 dollars.

We thank everybody who has sympathized and prayed for this work, and we would ask for continued prayer.

FIERY PERSECUTION CONTINUES

Missionary John Semenina, who with his Church has been sorely tried for months, writes of further persecution: "I have already reported to you that the authorities had forbidden our meetings. We are enduring such persecution as we have never endured before. Our chief persecutor is the starost, who, like Saul, has the authority. Every hour I see several men watching my house, to see if any one is coming to the meetings. As the result of this great persecution the Church has been shaken. Five baptized members and six inquirers have gone into the world. Some of them had been driven from home and had no place to go. Almost all those who fell have been compelled by their parents to return to their old church and confess. But the Lord never forsakes His own. He gave us three new brethren who gave themselves entirely to Him.

On the 28th of March, in the village of Korschilovo, a mob of Roman Catholics attacked one of the brethren, bruising his head. Later we found more than 270 stones that they had thrown at his house. This brother is suffering and spending sleepless nights to guard his life. Since the police do not interfere the people do as they please."

FROM THE MISSION FIELD

News from the Revival House, Riga

LITERALLY GOING INTO THE HIGHWAYS AND BYWAYS

The Work among the Letts and Russians in Latvia is rapidly growing, and every week the number of converts increases. The question now arises as to how we can advantageously employ those believers who regularly attend the services and who show signs of a definite work of Grace having been accomplished in their lives. It is felt that if they can be engaged in some definite work for the Lord and their zeal encouraged, many other precious souls will be gathered into the Kingdom.

At the weekly Prayer Meeting this matter was brought forward for consideration, when a definite plan for the spreading of the Gospel was suggested. It was decided to form several Companies, each Company undertaking separate and independent work under the direction of a Captain. A very helpful and interesting article by Dr. R. A. Torrey, "Be Sure Your Sin Will Find You Out", is being printed, on the back page of which is a Notice of the Meetings held at Revival House with a warm welcome to these Meetings. This is being translated into Russian, Lettish and German, each Company being responsible for the distribution of these tracts, as follows:

Streets & Parks Company.
Pedestrians, etc.

Railways Company.
Among Railway Officials, Porters, and to the public travelling on the Railways.

Official Company.
Police, street car and Bus Drivers, Conductors, Postmen, Firemen etc.

Hospitals Company.
Visiting in the Hospitals with distribution of tracts.

Prisons Company.
Among prisoners, warders, etc., in the Prison Houses.

Temperance Company.
Restaurants and Beer-houses.

Resurrection Company.
Tract distribution among people gathered at funerals, etc., in Cemeteries,

"White Lily" Company.
Among fallen women. Those carrying on this work have expressed their willingness to go into the streets in small companies and help lift the fallen at midnight, by tract distribution etc.

Each Member may choose their own Company, and special Prayer Meetings will be held for this work.

Every Member of the Revival House Mission Church, of which Rev. Wm. Fetler is the Pastor, belongs to one or another of these Soul-saving Companies, since every Member of the Church, young or old, is expected to be a personal winner of souls, and no one is accepted into the Membership of the Revival House Mission Church who does not express his or her willingness or readiness to take active part in regular and systematic winning of souls.

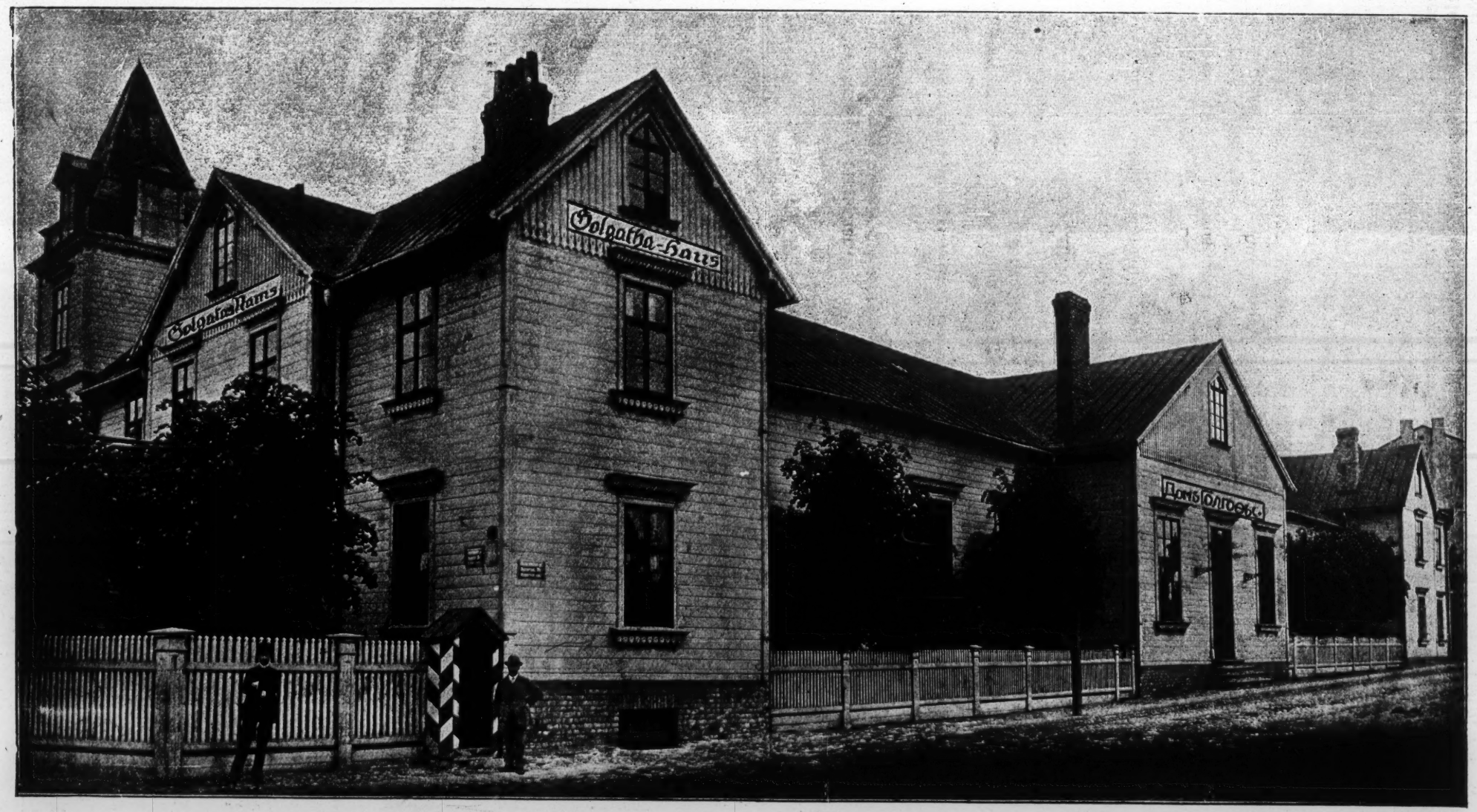
Pastor Robert Fetler, Missionary Inspector at the Headquarters

MEETINGS FORBIDDEN BY AUTHORITIES

Missionary Stephen Fedinich writes of the struggles for religious freedom in his district: "The work in our region is slowly progressing in spite of hindrances in many places. In the village of Radovanichi where we used to hold our meetings freely the police have recently forbidden them. The believers, however, continued to meet unofficially and preached the Word of God as much as they could until only a few days ago the commandant came and deprived them of even that privilege.

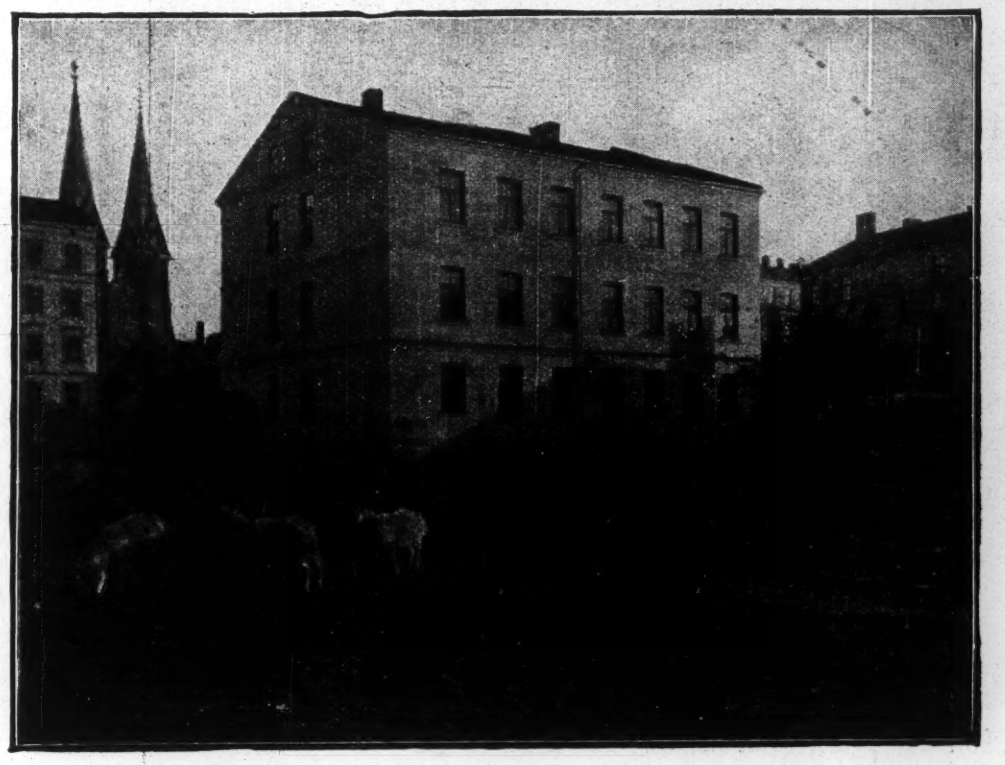
In most places people are interested in the Gospel and invite us to come and preach to them. But in some villages they have left their own churches and refuse to receive the Gospel, becoming infidels.

We are holding our regular meeting in Strygantsi every Sunday and recently several souls gave themselves to the Lord, for which we praise His name."

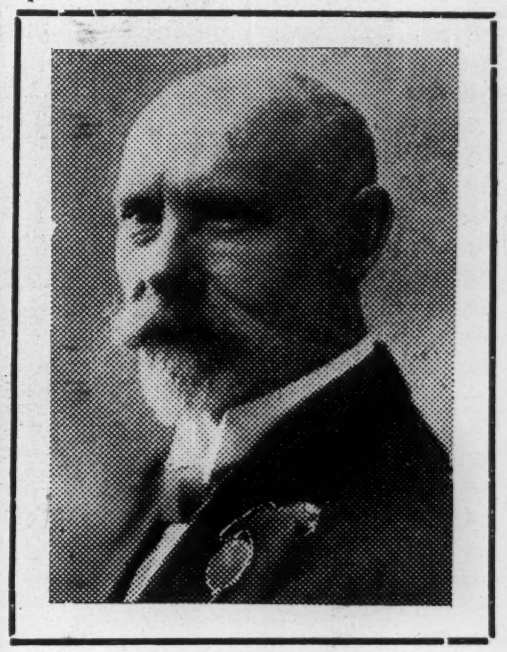


The Golgotha (Calvary) Church, Riga, which Pastor Fetler founded before the War. The building was formerly a Greek Catholic Military Church, and was bought by Pastor Fetler with the help of American Christian friends before the War, for 17,500 dollars.

THE RIGA TABERNACLE AND BIBLE SCHOOL.



Site of the Riga Tabernacle, Lacplesa Street Number 117.



Jahnis Tschakste,
President of the Latvian Republic

It is expected to have the Corner Stone Laying of the Riga Tabernacle and Bible School on the 12th of July, at 3 p. m., in the presence of many Christian friends from far and near. Our Architect is busily working on the plans of both buildings. It appears that by the local regulations it will be impossible to have the rooms of the Bible School placed above the Auditorium of the Tabernacle, so that a separate building must be erected for the Bible School The need for the Bible School is exeedingly great. Thus far ninety-three young men have applied, of which number we have been able to accept only thirty-four as we desire to be very careful and select just the very best, those who have the best recommendations from their churches and pastors and also who have shown definite signs of having been called to the Lord's work. It is probable that several more will be accepted before the term will start in September.

Until the buildings for the Tabernacle and Bible School are erected, the School will be housed in a provisional rented building, not far from the Revival House. The building is somewhat damp and dilapidated after the war, but we will endeavor to make the best of it until such time as the Lord will graciously enable us to have a building of our own.

We are exeedingly thankful to the Lord for the considerable encouragement received by us during our recent tour in America. Evermore we feel it was of the Lord and praise His Holy Name for that. A large amount, however, is still needed to proceed with the erection of the much needed Tabernacle and Missionary Training School. We have but one way to look — towards the Hills, from whence cometh our help, from the Lord God Almighty. We praise Him for the blessings received for the blessings which we are receiving, and for the still greater blessings which in His grace He is to give unto us in the future.

All further gifts for the Riga Bible School and the Tabernacle may be sent either direct to Riga, addressing them to the Treasurer of the Riga Office, Mr. Paul B. Peterson, or to Pastor William Fetler, Pasta kastite 679, Riga, Latvia, Europe, or to the Chicago or Toronto Offices respectively.

REVIVAL HOUSE MISSION.

At one of the Riga Railway Stations on the evening of Saturday, May 2nd, a large crowd of people was impatiently waiting for the arrival of the Berlin train. There were present the Choirs and Chief Workers of the Revival and Golgotha Houses and also the Pastors of the leading Baptist Churches in Riga, all of whom had come to meet the General Director of The British-American Mission, Pastor W. Fetler, who was returning to Riga after a long trip through the United States of America, Canada, England, France and Germany. Upon his alighting from the train, a hearty hymn resounded: "The precious moment is granted us now to see each other again . . .", followed by a very warm welcome. One could see that a sincere bond of love united the newcomer with those who had come to welcome him.

Much love was manifest also on the following Sunday night in Revival House, which by diligent hands had been decorated with long garlands, green branches, flowers and texts, in order to gladden the heart of the beloved leader who does not spare

The Choir and Workers of the Revival House, Riga.

himself for the sake of God's work. On the morning of May 3rd the first meeting held by Pastor W. Fetler after his return took place in the crowded Golgotha House, the Revival House Choir and Brass Band, the English-speaking Missionaries and Double-quartet taking part. The whole congregation was in high spirits, and the Lord gave to His servant special power so that, in spite of the fatigue from travelling, he was able to speak twice in the morning in Golgotha House (one sermon at the Communion Table), deliver an address in the afternoon at the Young People's Festival in the Matthew Baptist Church, and in the evening at Revival House which was packed, the atmosphere being consequently extremely heavy and close. May the Lord Himself keep His servant, spiritually and physically! Let our prayers follow him in all his great Work. K.V.

OUR NEEDS.

We ask our American and Candian friends not to forget us in your prayers. We have now 144 missionaries on our list, and it takes a good deal to provide for them month by month. Will you join with us in intercessory prayers, that all the needed funds may be regularly forthcoming?

A HELP IN TIME OF NEED FROM A FELLOW-MISSIONARY.

One of the earliest friends of the Russian Mission Work has been the well known Missionary Pioneer, Rev. Thomas Moody, of the Congo. Himself a missionary, he never forgets his Russian friends on the Mission field. He visited us when at the beginning of our work in New York, and the friendship has never grown old. The other morning there came to our Riga office a letter from this dear servant of the Lord with a handsome gift for the work, half of it to go towards the Riga Tabernacle and Bible School, and the other half for the Mission. The gift came when we were just feeling the need of some extra help. God bless our friend, and all others, who stand with us for the Gospel in these dark places.

Handicapped But Determined

A Gospel Preacher, D. Y.——, in Soviet Ukrainia, has recently written us in part as follows: "We are rejoicing that in eight years' time, through the great determination of the brethren of P——, we have published our "Arpha" containing 157 hymns, translated from "Gousli" and other books. The first edition was 5.000 copies. We have also printed the first issue of our paper. We need a great many other books such as preachers' helps, etc., but in the first place the government does not allow their publication or importation, and in the second place we have no means.

The need of workers is just as great as the need of literature, and material conditions prevent many capable men from taking up Gospel Work."

The Revival House Gospel Band.

REV. E. E. SHIELDS

WHERE THE WAR DRUM THROBS.

By Rev. E. E. Shields

The Rev. E. E. Shields, from whose pen a series of articles is to appear in the FRIEND OF MISSIONS, is one of the Trustees of the American Section of the Russian Missionary Society, filling also the positions of Field Director and Treasurer. For many years he has been a bold exponent of the Gospel while minister in Canada. That also has been one of the reasons of his becoming associated with the Russian Missionary Society, which stands altogether for the true Gospel in doctrine and practice. In view of the important part the Russian Missionary Society is playing in the work of evangelizing Eastern Europe and Russia, and the stand that the Society has taken, from its very inception, against modernism and false Christianity, there is no wonder that the enemy would see to it that the work of the R. M. S. and of its leaders would sometimes be severely attacked. The General Director, on his visits to the States and other countries, has never cared to enter into verbal defence against any and all questionings. His invariable way of dealing wirh such matters has been to invite one and all to "come and see for yourselves". He has been unxious for Christian men in prominent positions to pay visits to the Mission Field and to get personally and at close range acquainted with the whole of the work. Especially he has been anxious for his leading Associates in America, Canada and Great Britain to do so. In the latter country many have availed themselves of this privilege. Only one or two had thus far done so from across the Atlantic. On that account the invitation was extended both to Mr. Shields and to Rev. Charles F. Fields, the Secretary of the American Section, to make an extended tour this year, and to enter upon an exhaustive study of the Mission Fields all over Easter Europe where the R. M. S. is working. Realizing the value and extreme importance of such a journey, the Rev. E. E. Shields undertook it, regretting that Mr. Fields was unable to accompany him on account of sickness in the family. Mr. Shields was joined for the purpose of his report by special delegates from England, viz., the Rev. Dr. A. Mc Caig, the esteemed Prircipal of Spurgeon's College, Rev. D. H. Moore, a Minister of good standing and many years experience in the heart of London, and Mr. Charles Phillips, Treasurer of the British Section. Their report no doubt will be read with much interest by all the friends of Russian Missions. Here we give a preliminary article from Rev. Shields, dealing with his first experiences on arrival in Europe. The Editor.

It was to visit the theatre of a great Spiritual War that we put out from New York on R. M. S. "Aquitania" at 4 a. m. on Wednesday, April 8 th, 1925. We drove before a "following sea" much of the way over; but we fared fairly well for those who are not fully accustomed to life on the heaving deep. If the boat rolled so that looking through the window of the dining room we could see nothing but water, we were always thankful when she rolled back again until we could see nothing but sky. After various experiences common to them "that go down to the sea in ships, that do business in great waters," we docked at Sunthampton, England, at 12 o'clock, noon, on Tuesday, April 14 th. Reckoning the four hours' difference in time, it appears that our sailing time was six days and four hours — not bad, we thought, for a "slow English" boat.

In about two hours and thirty minutes we were in old London. We were glad to find that London Bridge is still there, in spite of all that has been said and sung about its falling down,

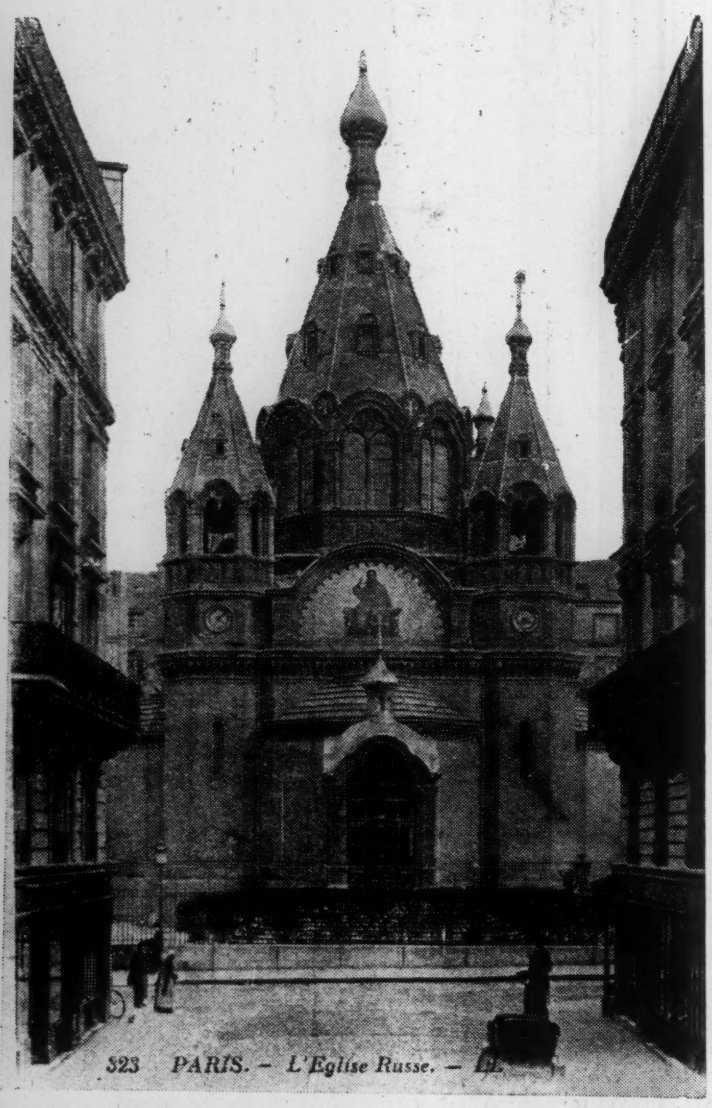
We met Rev. E. A. Carter, well-known leader of the Fraternal Union for Bible Testimony, and organizer of the great demonstrations in testimony of the Book in Albert Hall and in the Crystal Palace, London, and who is President and Home Director of the British Section of The R. M. S.; Mr. Charles Phillips, Associate Director and Treasurer of the British Section, a man of considerable wealth but of simple Christian grace, who has been most munificent in his support of The Russian Missionary Society; Rev. R. Boyd Morrison, General Secretary; Rev. Dr. Mc Caig, Principal of Spurgeon's College (under whom Pastor Fetler studied four yers), and Editor of the British "Friend of Russia"; Mrs. R. Boyd Morrison, the indefatigable Secretary of the Women's Auxiliary of The R. M. S.; Mrs. E. A. Carter and Mrs W. J. Ervine, Hon. President and President, respectively, of the Women's Auxiliary; Madame E. Kuteinikoff, one of the Russian nobility, who first brought the lady who afterwards became Mrs. Wm. Fetler, to the meeting in Dom Evangelia, Petrograd, and thus was the means of her conversion; Miss Mabel Thomas who was just about to go to the field as a Missionary; and others. We also met the office staff and came in touch with some students who are preparing for the Russian work. All of these, ex-

cept, perhaps, Miss Thomas, the office staff and the students, have been to the fields of the R. M. S., and know the work at first hand.

Here we came in closer contact with the battle-line: we began to glimpse the field and to get some inkling of that which was to be more clearly revealed later. The bales of goods already prepared for shipment in "The Saints in Need" department were visible and tangible evidence of conditions which we were later to see, and which quite beggar description.

A run down to "Slavanka," Southbourne, was interesting and instructive to a degree. There was a Missions Conference in progress there when we arrived. We met Mrs. Penn-Lewis, Vice-President of the "Slavanka" Board (Pastor Wm. Fetler being the President); Mr. Streeter, a member of the Board; Rev. W. G. Stalley, Secretary of "Slavanka"; Mr. Judd, a member of the Board of the British Section of the R. M. S.; and Mr. Mitchell, who takes an active interest in "Slavanka."

"Slavanka" operates independently; and while a distinct advantage to our Society, it is not a charge upon the funds of the R. M. S., either as to its original purchase or as to its present upkeep.



The Russian Orthodox Greek Catholic Church in Paris, which was visited by Rev. E. E. Shields.

The new "Hostel" — a Hotel for the accommodation of delegates to conferences — had just been completed. A number of religious bodies had engaged "Slavanka" for periods in the coming Summer, and already, it seemed, the erection of the "Hostel" had been abundantly justified. Indeed, members of the Board are inclined to think that they should have studied larger maps, and should have built bigger.

Our party from London to the Continent consisted of Pastor Wiliam Fetler, Mr. Charles Phillips and the writer. The Channel was kind as we crossed to Paris the beautiful.

In Paris we met Prince Vladimir Nizheradse, our Missionary to the Russians in Paris. His father was one of the Marshalls of the Russian Czar in the late regime. A rather interesting thing, as we were buying some postcards in Paris, was the Prince's discovery of a card showing his father with the Czar and other Marshalls — a picture which he had not seen before. The Prince was educated in Russia and Berlin. He speaks English, French, German, Russian, and several other languages. He is one of God's "gentle" men. Converted buta couple of years ago when on a voyage bound for Port Said, his spirit seems set with a passion to give the Gospel to his people.

We went with him on a Sunday morning o at great Greek Orthodox Church, where "The Most Holy Metropolitan," was present for the day. This church was in existence before the war. Now that there are thirty thousand Russians in Paris, it probably has a larger attendance than in past days. There areno seats in Greek Orthodox Churches. We stood for nearly three hours There were present, former Generals, Colonels, and other officers, as well as former Ministers of State of the Czar's Government. Their ladies were there too. The furs had faded and the apparel was well-worn, and the jewels had possibly gone the way of many others to a certain shop which we saw: the whole appearance was decidedly dowdy. As we think of that long service we cannot recall one note of gladness or of hope. They were quiet — just quiet — these refugees from one of the bloodiest tragedies in human history. In the service there was singing and chanting, reading and praying, together with a little preaching. There was crossing and bowing, censing, kissing of pictures and lighting of candles. Prayers were offered for poor Russia and for the deceased "Most Holy Patriarch Tikhon", who was a victim of the Bolshevists.

One was led to wonder how men who would seem to be sane as to other matters, could give themselves to such a show. This trumpery and mummery makes poor fare for men who were made in the image of God.

But these members of a fallen aristocracy were as abject in their servitude to these powerless forms as were others, of the peasantry, whom we saw later. There is a crying need here for the Gospel of the grace of God. The salvation of a few dozen of these now, may mean the redemption of thousands in the coming days. Already, as we write, two

other workers have been sent to Paris. Efforts will be made to strengthen the work there.

On the afternoon of this day in Paris we had a meeting in a hall where Prince Nizheradse has been carrying on work. A good beginning has been made, and we shall hope to hear great things from Paris in the days to come. What a contrast to the droning, and the dullness and the hopelessness of the morning, were the sharp, vibrant tones and the evident unction and power of Pastor Fetler's message of the afternoon!

Mr. Phillips left us in Paris and returned to London. A little later we met here Mr. G. R Gregg, of Toronto, Canada, and a warm friend of the Mission, who came to Paris from Switzerland.

We left Paris for Berlin just after Mr. Gregg's arrival.

Arriving in the morning in Berlin, we were met by Rev. Wilhelm Grimm, Pastor of the Baptist Church in Spandau, a suburb of Berlin, and the whole staff of the office of the R. M. S.

On the evening of the same day, Mr. Fetler took train for Riga, Latvia, and "we" (the writer), remained in Berlin.

In Berlin there are one hundred thousand Russians, though many moved on to Paris with the falling of the mark. We have two missionaries here. On a Saturday evening we spoke to a clean, bright and intelligent company of Russians, in a very neat and attractive hall, when we had the novel experience of having the services of two interpreters at one time. Miss M. L. Breidenbach translated what was said, from English into German, and Mr. Moritz Zeitner, one of the missionaries, turned it from German into Russian.

"Der Missionsfreund", the Society's German paper, is published in Berlin Pastors W. Grimm and B. Goetze being its Editors. The paper has a circulation of six to seven thousand monthly.

The impression received in London and repeated in Paris, as to the high quality of the men and women who are giving themselves to the work of evangelizing Russians, lost nothing in Berlin as we came in touch with the workers there. Pastor Grimm, the Home Director, is a veritable tower of strength, Mr. Gustav Niendorf, the office manager, is apparently a man of parts. He is the soul of graciousness, and it was a real joy to meet him. He is an esteemed deacon of the First Baptist Church, in Berlin. Miss M. L. Breidenbach was in the University of Vienna, looking to a Doctor's degree, when Pastor Fetler arrested her, and she was led to dedicate her life to this great work. She devotes her splendid ablility wholly to this service. She speaks German, French and English. She has to do with the general office work, and also she prepares "copy" for "Der Missionsfreund". She has a large work in the translation of "copy" and of letters.

On the Sunday of our stay in Berlin we took train to Spandau, a suburb of Berlin, a place of one hundred thousand, where we had a service in Pastor Grimm's church. This place was as busy as a beehive. Evidently there was a good work in progress there.

The church has a gallery running all around the building. At the pulpit end there is a lower platform from which you ascend by winding stairs to the pulpit. With the door of the pulpit closed and when standing up, one is at least eleven feet above contradiction. The preacher looks very easily into the galleries, and all on the ground floor must very literally "sit under" him. Studying the question a little we are led to think that while, perhaps, it would not be well to return to this old style, yet a profitable mean might be found between this extreme and the other extreme which gives all the advantage to those upon the ground floor. Mr. Grimm's church would seat six or eight hundred. It was well filled upstairs and down. Pastor Grimm has a way of so throwing himself into the work of interpreting that he really preaches as he interprets. The people seemed to

The late Patriarch Tikhon

receive the word with all readiness of mind. The audience rose afterwards in expression of their thanks — the only way they had of expressing themselves.

From Berlin we made the journey alone to Warsaw, Poland Warsaw is a night's journey from Berlin. We left Berlin at 5:38 one evening and arrived in Warsaw at 8:50 the next morning. As the evening of the first day wore on our compartment cleared out until there were only two of us, the other being an intelligent Pole who had been brought up in Brussels, Belgium. He knew a word or two of English and some German, and "we" had a few words of German, so we managed fairly well. We lay down and slept with overcoats thrown over us. It was rather cold, but we got through the night.

Arriving in Warsaw the next morning we made a great find; but of that we shall have to tell at another time.

One is tempted to write at length about many matters which cannot be even touched upon in an article of this character. In all the countries visited we kept eyes and ears open. We studied the faces,

the dress and the demeanor of the people; their houses, with the different methods of construction in different places; the roadways and pavements; the street cars and railway trains. We have enquired as to political, economic and religious conditions everywhere we have been. We have piles of information.

All these things have been but means to the end: first and last we have studied the conditions under which the R. M. S. is laboring everywhere.

At the date of writing these lines (June 12th), we have been over Poland, visiting many stations, going as far east as Rowno (pronounced Rovno), which is about three hundred and forty miles from Warsaw, and within a short distance of the Soviet border. All this was Russia before the war, and is Russian still in everything but name. It was in Poland that we first saw the work in the real Russian field. Of that we must tell in the next issues.

We have been into Czecho-Slovakia, where much information was secured which will be of value as one of our new missionaries undertakes work there. We went also into Hungary where we met (in Budapest) certain Baptist leaders and secured information of value. We passed through Jugo Slavia into Bulgaria where we have missionaries. There was martial law in Bulgaria and we were greeted with fixed bayonets at every turn. We journeyed to Varna, on the Black Sea, and to Ruse, on the Danube. In both of these places we have missionaries who are doing a noble work. Crossing the Danube at Ruse, we entered Rumania, making our way to Bucharest where we interviewed Baptist leaders to the profit of our work. From Bucharest we passed into Bessarabia, formerly Russian territory, but now a part of Rumania. Here two of the original twenty-one missionaries are doing a strong work under circumstances which can hardly be appreciated by those in the home lands. Of the work in Bulgaria and Rumania we must speak at another time.

In all our journeyings in Poland, Czecho-Slovakia, Hungary, Jugo-Slavia, Bulgaria, and Rumania, the conductor of the party of two was the able and resourceful Pastor B. Goetze, whose knowledge of Polish, Russian, German and English languages gave us entrée everywhere. If Bulgarish was not exactly Russian, neither was it altogether German; and Mr. Goetze was able to make himself understood after he had boiled the two languagas together.

Returning to Warsaw, we went to a conference of Germans some distance from the city.

We left Warsaw, Poland, on the evening of June 8th and arrived in Riga, Latvia, on the evening of June 9th. The present Republic of Latvia was all Russian territory before the War and Riga was a great Russian Port. In Latvia we shall visit the Mission Stations of our Missionary Sociaty. About the work in this country we shall write in another issue of the paper.

The lightness of the nights of Riga led us to study the map. We found that we are in North Latitude 57. By comparison with America it appears that the location of Riga answers to that of the northernmost tip of the Province of Ontario, Canada, just where the Severn River empties itself into Hudson Bay. This point appears to be a little north of Fort McLeod, Alberta, Canada, and about even with Sitka, Alaska. At nine o'clock in the evening in Riga it is light. At ten o'clock it is not dark. The night is little more than twilight, and the light in summer never quite fades from the northern sky. In Latvia we are climbing to "the top of the world," and are getting towards "The Land of the Midnight Sun."

A NEW MEETING HALL OPENED

Brother Ivan Shatura sends an encouraging report from Baranovichi: "The Lord helped us to hold twenty-seven meetings during March. As I have already written, there is a great awakening in Baranovichi and the surrounding places, and our little meeting hall is unable to accommodate the people.

We therefore decided to ask the Lord to give us another place. He heard our prayers and provided for us another place in addition to the old one. At the opening service on March 21st a woman was converted. We pray that many souls may find eternal life in this new place.

Since there are many children in this part of the town we are hoping to start another Sunday School.

Our church as yet is very small and not able to pay the rent for the two halls which amounts to about $20 00, but we depend on our Lord and live by Faith trusting that He will not leave us.

Baranovichi has a population of 15,000 which increases every year. In 1923 there were 200 new houses built, and in 1924 twice as many. We feel that it is necessary to have two meeting places here and we ask the brethren to pray for us."

IMPORTANT.

On account of shortage of funds during the last three months a number of the missionaries had to receive considerably reduced support. They have nobly accepted this provision, but are praying for necessary relief.

Special Subscription Slips are enclosed in this Magazine, and we shall be thankful if all of our readers will avail themselves of these Slips. It will be noticed that there is space provided for gifts for the following: General Mission Fund, Support of Missionaries, Riga Tabernacle and Bible School, Printing of Bibles, Orphans, Relief Work, Saints in Need, Jewish Mission Work, Mission Chapel Building Fund, and for Subscriptions to "The Friend of Missions".

With reference to the Subscriptions for the Magazine, it will greatly help us with the publication of the paper if each reader will send in the Annual Subscription of $1.00 as a special item so that we should not be compelled to touch the missionary monies for the publication of the Magazine.

"God loveth a cheerful giver."

Printed at the »Latvija«, Printing Works — Riga.

Where to Address Mail

1.

All personal letters for the General Director should be addressed as follows:

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Riga, Latvia, Europe

2.

All official correspondence, as well as donations to the work and subscriptions for "The Friend of Missions" should be sent in the United States to Chicago, and in Canada to Toronto, as follows:

Rev. E. E. Shields, Treasurer
1844 West Monroe Street,
Chicago, Ill.

or

Mr. H. R. Pannabecker, Treasurer
85 Christie Street,
Toronto, Ont.

3.

Checks and Money Orders can be made payable to our Treasurers: In U. S. A. to Rev. E. E. Shields; in Canada to Mr. H. R. Pannabecker; at Headquarters to Mr. Paul B. Peterson, Treasurer, P. K. 679, Riga, Latvia, Europe

4.

No receipts will be sent for subscriptions to the magazine; the magazine itself will be a sign the subscription has been received. Sufficient time must be allowed to elapse before the first number of the paper is received in view of its new place of publication in Riga. Any enquiries about the paper, etc., should be sent, not to Riga, but to the Chicago office.

Reports From The Mission Field

Transmitted by Paul B. Peterson, Secretary of Headquarters, Riga.

These extracts from the letters of some of our missionaries tell an interesting story of what is being done in the great Russian mission field. Thye show that our workers are very busy sowing the Gospel Seed. May the reports prove of blessing and inspiration to all who may read them.

Pastor Fetler began his special open air meetings in one of the large parks in Riga on the fourth Sunday in May, in the afternoon, with a large audience present. Messages in song were given in English, Russian and Lettish, and several pastors besides Pastor W. Fetler spoke. This is an excellent opportunity for reaching many of the people of this large city who possibly never attend church services and also many who belong to churches that are not evangelical in character. Please pray that these meetings may be very effective and that thru them hungry souls will find the Lord this summer.

A special effort is just now being made to reach more of the Russian people in Paris with the Gospel and an evangelistic campaign is being launched for four or five weeks. Missionaries M. Billester and Miss A. Jones have gone to Paris from Riga to co-operate with Brother V. Nizheradze in these special meetings. Kindly pray for them, for this special campaign and for the work in Paris, where there are thousands of Russians.

Prayer is also asked again for Missionary John Semenina and his church who are going thru the fire at this time because of the relentless persecution of their enemies, as mentioned in his report below.

One of our missionaries in Riga was in Poland a week ago and upon his return reported that in one district alone in that country about one hundred people are awaiting baptism, this being part of the winter's harvest of souls. With the advent of warmer weather they will be baptized.

For protective purposes, we as in the past omit the names of our workers in Russia, the reason for which we are sure our friends will all fully understand.

Work Among Russian Refugees In China

Brother Vasily Leontyeff, who has been working in the Far East with our Missionary Inspector, Pastor Robert Fetler, for several years, writes of the development of the Russian work in Shanghai: "My life is as before. I live in the quarters of Brother Bachman. Brother B. Surtees went away into the province for two months and the work among Russians here has been laid upon Mr. Lewis of the English-Chinese Mission and upon myself. He is going to preach on Sunday evenings and I on other days. This Sunday we are opening a Sunday School in another part of the city in the quarters of Brother Shavikina. Now I am more and more getting into the work. I lead the meetings in the Cottage (women's home) on Tuesday from 7 to 8 p. m. and on Sunday from 6 to 7 o'clock in the evening; in our own home on Wednesdy at 7 o'clock, on Friday at 7, and on Sunday at 10 o'clock in the morning, then Sunday School both here and on "Vercaide". The Lord has sent us a helper, a young English lady, who plays the piano on Sunday morning and in the Sunday School. Another English lady has consented to play the piano on Sunday evening. Still another has manifested her love for the Sunday School by giving $ 5.00 for the chairs in the house of Brother Shavikina.

Recently I went with Brother Surtees to the English Bible Society and became acquainted with their secretary who gave me a grant of 100 New Testaments for the Russians. He also promised to give me more if I am able to send them to Vladivostok.

Last Thursday I went with Brother Bachman to the United Gospel Mission and became acquainted with Mr. Vesnitch, through whom Mr. Bachman was converted. He is a very kind Brother. After the meeting he introduced me to the congregation as a "Russian Pastor" working among the Russians in Shanghai. A group of Salvation Army workers were in the meeting. They were on their way from Sweden to Peking. The majority of those present in the meeting were sailors from war-vessels. It was a fine testimony service.

Mr. Surtees also made me acquainted with a respected English lady in whose house prayer meetings for the missioniaries are held every Monday afternoon.

Please pray for me and for the work here."